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A just and Lawful TRYAL OF THE *Teachers* and professed *Ministers* Of this age and GENERATION.

BY

A perfect proceeding against them.

And hereby they are righteously examined, & justly weighed, and truly measured, and condemned out of their own mouths, and judged by their own professed Rule, *viz.* the Scriptures, and thereby are proved to disagree, and be contrary to all the Ministers of Christ in former ages; and to agree and concur with all the false Prophets and deceivers in their call, in their maintenance, and in their doctrines, and conversation, and practice.

And being brought to the Bar of Justice, these things are truly charged against them, and legally proved upon them, and their own professed Rule (the *Scripture*) have judged them guilty.

Whereunto is added, A short Description of the true Ministry of Christ; and of his lawful and just maintenance, according to the Apostles examples, and now again justified by the people of God called *Quakers*, in *England*.

By a friend to England's *Common wealth, for whose sake this is written and sent abroad.* *Edward Burrough.*

LONDON,
Printed for *Thomas Simmons* at the *Bull* and *Mouth* neer *Aldersgate*. 1660

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TRYAL.

THE time of tryal is come, wherein the Lord is tryling the hearts of all men; and now it is manifest what lodgeth in the hearts of all man kinde, and by the fruit every tree shall be judged. The Lord hath beheld the wickedness of this generation, and it is very great, and comes not short, but rather abounds all other generations that have gone before. Wickednesse is grown high among Teachers and people, and the measure of iniquity is fulfilling daily. Come let us reason together; What think you? was there ever such a generation of Teachers as this is? Have they any example that ever went before for their wickedness? to whom may they be compared? or with whom shall we parallel them? And because they say the Scripture is their Rule, therefore will we try them by it, and their own mouths shall condemn them; and such they shall be concluded to be, whose example they do follow, be it Ministers of Christ, or be it deceivers; unto the Apostles and Ministers of Christ they are compared, but are found quite contrary in many things, and their practise fully sutes and agrees with all the false Prophets & deceivers: and thus I shall prove them according to Scripture, wherein these men that are Teachers do disagree to the Apostles & Ministers of Christ which he sent forth in former generations; and wherein they do agree with the deceivers, and Antichrists and false Prophets, that have run, and not been sent.

1. And first of all, the Apostles and Ministers of Christ were made Ministers of Christ by the *gift of the Holy Ghost, and by power from on high only*, and what they Ministred unto others, *they had freely received from Christ, and had handled, felt and tasted of the word of life*: But the Teachers of this generation doth not agree with them in this, for they are made Ministers by natural learning and education, and the knowledge of Arts, and by the ordination of men, and by powers of this world, and not by the gift of the Holy Ghost: and they speke that which they have heard out of books, and studied for by Arts, and which they have received from man, and not that which they have received only from the Lord.

Act. 1. 8. 4. 31. Mat. 10. 8. 1 Joh. 1. 1.

2. The Ministers of Christ they *were approved of God, and called by his spirit into the work of the Ministry, and were not of man, neither by man*. But many of these are approved of man, and not of God, and called by man.

Gal. 1. 1.

and maintained by men in their Ministry; and herein they do differ and disagree; for (as I said) the Ministers of Christ were made Ministers *by the Holy Ghost*, and not by natural learning, but these are made Ministers by natural learning, or otherwise, and not by the gift of the Holy Ghost.

Acts 16.4. 7. 11. 12. Acts 17. 17. 1 Cor. 4 11

3. Again, herein do they disagree, The Ministers of Jesus Christ went *up and down through the World, declaring the word of the Lord freely at any time, in the Market-places, and in the Synagogues, and in the Streets, and went from Countrey to Countrey, and were strangers upon earth, not having any certain dwelling place, or any great Parsonages.* But these settle themselves in a certain place, for so much money by the year, and spend their time in ease and pleasure, and lust of the flesh, selling to the people for money what they preach, and herein they disagree; the Ministers of Christ preached freely as they had *received freely*; but the Ministers of this age sells for money what they preach to the people: and thus they differ in their call to the Ministry, and in their practice in the ministry, and in their maintenance also, as is made manifest to many.

1 Joh. 1. 31.

4. Again, the Ministers of Christ preached to bring people into *fellowship with God* by preaching of the *Gospel through converting sinners to the knowledge of the truth*, and by no other way did they make Christians, nor counted any to but such as had repented and were changed by the spirit. But the Teachers of this age do make Christians, by sprinkling them while they are Infants, before they preach the Gospel to them, or before they repent of their sins; and they bring them into fellowship, by traditions and a vain shew of baptism, and not by the spirit of God; and herein also they disagree, the one counted none Christians but such as were converted by the spirit of God, and knew the operation of Gods spirit; and the other counts all Christians that are sprinkled when they are Infants, while they are without the operation of the spirit of God, and converts them not unto God by their preaching, but tells them they are Christians before they preach to them.

John. 1. 9. Acts, 26. 18.

5. Again, they differ in Doctrine; for the Ministers of Christ preached *Christ the light of the World, and said, he lighted every man that cometh into the World*: But the Teachers of this age contend against that, and saith every man is not enlightned by him, but some have no light from Christ: and the Ministers of Christ *they turned people to the light, from the darkness, and from Satans power to the Power of God*; But the Teachers of this age doth not turn people to the light of Christ within, but to the Saints words without, or to some other thing, and are divided among themselves, and so in effect cryes, Lo here, and lo there is Christ in this from, or according to; but the Ministers of Christ said, *he was within people*, or *else they were Reprobates.*

2 Cor. 13.

Rev. 19. 13.

6. Again, the Ministers of Christ said, *Christ was the word*, and the Scripture *was a Declaration of what they believed*, But the Teachers of this

Luke 1.1. age saith, the Letter and the Scripture is the Word, and saith it is *the Instrument wherby God saves souls*, & saith *it is both the writings and the things signified*; and saith *it is the foundation of foundations*, but thus the Ministers of

Christ

Christ never spoke of the Letter, and thus herein they differ and disagree, the one preacheth *Christ to be the Word*, The other preacheth the Letter and the Scripture to be the Word. The Ministers of Christ said, *Christ was the foundation*; but these say the Scripture is the foundation, and herein they are contrary, and sheweth by their Doctrine another Spirit then was in the Apostles. Eph. 2 20.

2. Again, the Ministers of Christ said *they spoke wisdom among them that were perfect*: and said, *As many of us as are perfect be thus minded*; and said, *that the end of their Ministery was to present every man perfect in Christ*. But the Teachers of this age denies perfection, and say, None must be perfect in this life; and if any preach up perfection, that it is to be attained, they say it is Error, and damnable Doctrine: Nay, they say none shall ever be free from sin, or ever have victory over their sin, nor overcome the body of sin while he be upon Earth: But the Ministers of Christ witnessed they were *more then conquerers*, and that they had put off the body of death, *and were free from sin, and were the servants of Righteousnesse*. And herein also they differ, and are not of one spirit; and we know that the Ministers of Christ were guided by the spirit of God, which held forth these Doctines; and we know the Teachers of this age, that their spirit must needs be of the Devil, because it holds forth and Practiseth what the Ministers of Christ did not, but the contrary. 1 Cor. 2. 6. Phil. 3. Col. 1 28. Rom. 8, 37. Rom. 6, 22.

3. Again, the Ministers of Christ were *persecuted* and *suffered cruel and grievous things for righteousnesse sake*, as you may read in the *Acts*, and *did not render evil for evil to any man, for they suffered patiently*. But the Teachers of this age are not persecuted, but are Persecutors, and causeth men to be put into prison, and to be banished out of Towns; and sues people at the Law, and seeks occasions against the people of God; and herein they disagree, and are not of the same spirit as they were which were Ministers of Christ, but sheweth a spirit contrary. 1 Thess. 5, 15.

4. Again, the Ministers and Apostles of Christ *were not chargeable to any, but made the Gospel without charge, and free, and laboured with their own hands*, and did not live idely, but *were often in cold, hunger, and nakedness, and perils, and trouls*; but the Teachers of this age live in pride, and covetousnesse, and sloaths, and doth not work with their own hand, but makes the Gospel of Christ chargeable, for many hundred thousand pounds in a year doth but maintain them, which they have out of poor mens labours; and so these differ and disagree from the Ministers of Christ, and shews they are not of that spirit that they were guided by, but are guided by a contrary spirit, because they are contrary in their call, and in their doctrine, and practise, and maintenance. 2 Thess. 3. 8. 1 Cor. 11. 26. 22.

5. Again, the Ministers of Christ preached by the spirit, *according as the spirit gave them utterance*, *and sometime continued preaching till midnight*: But the Teachers of this age are limited by a glasse, and preacheth by a glass, and when the hour is out, their time of preaching is ended, and that which they have studyed for before-hand, that they preach, and not that which they have received immediately from the spirit of God: And herein Acts 2. 4. Acts 20, 7.

in do they disagree, and in many things more, which after may be declared.

1 Cor. 14. 31. 1 Pet. 4. 10. Acts 21. 9. Ier. 23. 28.

11. Again, the Ministers of Christ said, *Ye may all prophesie one by one, that all might be edified; and as every one had received the gift of Christ, so they might minister to others, and desired that all the Lords people were Prophets, and Sons and Daughters did prophesie:* But the teachers of this age will not suffer all to prophesie one by one, neither will allow any to preach as they have received from Christ, without such qualifications, and learned Arts, and ordinations of men, and they will not allow a woman to prophesie or speak among them, and *all might speak the word of the Lord faithfully that had it, and all might minister as they had received it;* this was order in the Apostles dayes among them, but this is now counted confusion by the Teachers of this age; and if any speak to them or any among them, many such are made to suffer cruelty, or imprisonment, or such like, by their means; and herein they disagree, and shew that they are guided by another spirit than the Ministers of Christ were guided by, and so are not his Ministers, but Deceivers.

1 Joh. 1. 1. 2 Cor. 10. 16. 2. Cor. 4. 2.

12 Again, the Ministers of Christ declared what they had *heard, and seen and felt, and tasted of the word of life; and none of them did boast in another mans line,* but what they all had received of the Lord, that they declared, and not their own inventions, and *commended themselves to every mans Conscience in the sight of God;* and they did not provide themselves Studies full of books to gather out of in a weeks time what to preach on the first dayes, as the Teachers of this age do, who by vain study, and humane learning, frames up, and notes it in a Book, an hour, or two hours discourse to the people. And herein they disagree, and shews that they are guided by a spirit contrary to the Ministers of Christ.

Mat. 4. 19. 20. 21 Mat. 9. 9. 2 Cor. 12. 14.

13. Again, the Apostles and Ministers of Christ were called from *their Herds, and from Nets; from their receit of Custom, and from their Callings; and by receiving the Holy Ghost were made Ministers of Christ, and did not seek peoples money to themselves, but sought the people to God, and went through cruel sufferings and persecutions many times, that they might hold forth the way of life and truth to all people.* But the Teachers of this age, they are trained up from their child-hood in Arts and Sciences, rising by degrees from one vanity to another, till at last they arrive to the function of a Minister of Christ, as they call it, and few or none of them hath been called from their ordinary calling to preach the Gospel, for such a one is hardly allowed of to preach among people; and they seek peoples money to themselves, and not the people to God. And herein they disagree, and shews another spirit then was in the Apostles.

Rom. 8. 14. 1 Joh. 2.

14. Again, the Ministers of Christ *were led and guided by the spirit of Christ*, and did not fulfill their own wills, nor the wills of men; and they brought people *to the feeling of the spirit of Christ in them to teach them*, and after they had begotten people to God, *they said they needed no man to teach them, but as the anointing within them taught them.* But the teachers of this age follow their own spirits, and are subject to the wills of men,

men, if men admits them to teach, they do; but if men deny them, Acts 4.17.
then they do not preach; but the Apostles did not thus, for when men 18.19.
forbid them to teach, they did not cease to preach, but went on boldly, declaring the Name of the Lord: And these teachers do not bring people to know the spirit of Christ in them, neither can any through their preaching receive the adopting to dwell in them, that so they do not need any man to teach them, but people are ever learning as long as they live, and never able to come to the knowledge of the truth, & people are not profited at all; and in this thing they disagree, and shews another spirit then the Apostles were guided by, even the spirit of Antichrist.

4. Again, the Ministers of Christ *were low, poor, meek, sober, humble* Heb. 11.
men, such as did not exalt themselves, nor maintain themselves in pride 37.38.
and fulness, by receiving of poor peoples labours. But the Teachers of this age are proud, and heady, high-minded, self-willed, and exalted spirit, living in idleness, pride and fulness, and receives of the labours of poor people; and herein they disagree; for the Apostles were often *in cold, and hunger, and great sufferings and perplexities*; but these are settled Lords, the proudest of all people, and the most covetous of any men, and all men must bow to them, and call them Masters, which is quite contrary to Christs command. And thus they shew another spirit then what the Ministers of Christ were guided by; and if another spirit, it must needs be the spirit of the devil, for either the spirit of Christ leads men, or the spirit of the devil.

And now seeing that the Teachers of this age brings forth fruits contrary to the Ministers of Christ, it shews that they are not guided by the spirit of Christ, because in their calling, in their Ministery, in their maintenance, in their life and conversation, and in their doctrine they are not the same, but quite contrary to the Apostles and Ministers of Christ; what can we conclude of them? We have concluded already that such are deceivers, whose works are of another nature, and who are guided by another spirit than the Ministers of Christ were, for Christ saith, *Every tree is known by its fruits*; And this is sufficient what I have said, and if need require, I may further be made to appear in the sight of the whole world and sufficiently proved, that they differ in all these things mentioned, and in many more, and are not one with the Apostles, neither in call, nor practice, nor maintenance, nor in doctrine, nor in conversation, nor in any other thing, but doth disagree, and is quite contrary; so as it is concluded these are not the Ministers of Christ, though they profess themselves to be so, because they bring forth fruits quite contrary to the spirit of Jesus, which the spirit of Jesus did and doth reprove; and seeing they are not guided by the spirit of JESUS, because their fruits are contrary to it, then must they needs be guided by the spirit of Antichrist, and so are the Ministers of Antichrist, and doth his works by his spirit; And further, I shall shew wherein they do agree with the false prophets and false Apostles, and wherein they are like unto them in their Ministry and practise and doctrine, and conversation; and if the marks of deceivers fall upon them in the sight of all people, why should they

not

not bear it? And if the same works be proved to be acted by them, which the false Prophets and deceivers acted, then why should it be thought a thing incredible among men that these are deceivers?

Jer 23, Chap.

1. First, the false Prophets *ran and were not sent; and they did not profit the people at all, for they stood not in the counsel of God, and so they should not any from their iniquity, but rather strengthened the hands of the evil doers, that none could turn from their wickedness; and they spoke a vision of their own heart, and not from the mouth of the Lord; and they said still to them that wicked, The Lord hath said, ye shall have peace; and to every one that walked after the imaginations of their own heart, they cryed, No evil shall come upon you, and the Priests and the Prophets were prophane*, as you may read *Jer. 23.* And this is a fit parallel for the Teachers of this generation, they can shew no call from God, nor by his spirit, neither is people profited by them, as experience doth shew and teach through this Nation; & they do cry peace to the wicked, and count all Christians and Followers of Christ that are but sprinkled when they are Infants, though they live in wickedness; and from them, as from the Prophets of Israel, is prophaness gone forth into many Nations, and a wicked example of evil these give to all Nations, neither do these speak from the mouth of the Lord, but a vision of their own heart, and what old Authors say, and at the best but what the Saints of the Lord said before them, and this is no more, as done by them, then stealing the Prophets words, or the word from their neighbour. Again, you may read how the false *Prophets used their tongues, and said, the Lord saith it, when God had never spoken to them, but onely what they had stole from others*, who were the Prophets of the Lord; and this is a fit example to the Teachers of this age, and a true parallel between them; for they dare not own that ever they heard the voyce of the Lord immediately, nor that they spoke from the mouth of the Lord immediately, but using their tongues, and saith the Lord said so by such a Prophet, when as themselves have not received the word from the Lord; and the Lord was against such who prophesied lies, as did the false Prophets of Israel, as the Teachers of this age do, as it is manifest, and the Lord is against them; and herein do they agree, and concur with the false Prophets in their call, and are in concord with the deceivers of old.

2. Again, the false Prophets, and blind watchmen of Israel, *they were ignorant, and they were greedy dumb dogs that never cold have enough, and they look to their own way, and every one sought for his gain from their quarter, and they were drinkers of wine, and strong drink, and boasted that to morrow should be as this day, Isay 56.* And this is a fit parallel with the Teachers of this age, for they are blind watchmen, and doth not discover to people the wickedness of their waies, and no less can be said of them, than that they are greedy dumb dogs, for they all look to their own way, and every one of them hath a quarter (a Town or a Parish) from which they seek their gain, and some of them are lovers of wine, and strong drink, as daily experience witnesseth; and herein the Teachers of this generation are proved to succeed the false Prophets in the same works, and sheweth they are gi-

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led by the same spirit, because they so fitly agree and concur in their works, and this is plain to all men that are but reasonable, much more to those that are spirituall.

3. Again the deceivers such as were false Prophets, *Preached for hire, and Divined for mony, and yet leaned upon the Lord, and said, is not the Lord among us?* and the teachers of this age they have hire for preaching, and great sums of mony, and they say they lean upon the Lord; of these things their needs no proof, they are so plain, in every Town, and Countrie where the Priests preacheth for hire, and the Prophets divine for mony; and herein they fitlie agree, and concur with the deceivers of old, and follows them as an example, shewing that they walke by the very same spirit. Mic. 3. Chap.

4. Again the false shepherds of *Israel were like Foxes in the desert, for they followed their own spirits, and had seen nothing but lying Divinations, saying the Lord said, when the Lord had not sent them; and they seduced the people, saying peace, when there was no peace to them from God, and one builded a wall, and another daubed it with untempred morter, and with lies; the heart of the righteous they made sad, whom the* LORD *had not made sad, and strengthened the hands of the wicked that he should not return from his wicked way, by promising him life*; And this is a fit paralel to the Teachers of this age, for they follow their own spirits, because they do things contrary to the spirit of Jesus; and they have seen nothing but lying vanities, and divinations, whereby they do seduce the people, by telling them they are Christians, and that they are baptised into the faith of Christ, and that they have the Seal of the remission of sins, by being sprinkled with water, when they were Infants; and these are lying divinations by which they seduce people, and saith they shall have peace while they still continue in sin; and thus they build a wall, and daubs it with untempered morter, and makes a Christian of their own, and feeds him with false hopes, and with such lies as these, and many other which they declare for doctrine; the heart of the righteous is made sad at this day, and the hands of the wicked are strengthened, that he cannot turn from his wicked way, for life is promised to him, though he be wicked & ungodly, living in all unrighteousnes, for they tell him that Christ is his righteousnes to justifie him, & then he thinks he need not turn from his sin, and so their hands are strengthened that they cannot turn from their sins, and herein the teachers of this age, and the false prophets do fully agree, and are so like the one to the other, as children of one father, and their works are so like as craftsmen of one science; and thus they are one in union, and follows the same spirit. Ezek. 13.

5. Again the shepherds of *Israel*, idle Pastors, and Deceivers, they *eat the fat, and they cloath themselves with the wool, and they killed them that were fed, but they feed not the flock, the diseased they did not strengthen, neither healed they the sick, neither bound they up the broken, neither brought they again that which was driven away, neither did they seek again that which was lost, but with force, and cruelty, they ruled the flock, and was scattered, and became meat to all the beasts of the field, and the sheep wandred throughout all the* Ezek. 33. Chap.

Mountains; and the flock was scattered, and none of the Shepherds did search or seek after them; and they eat and drank up the good of the Pasture, and trod down the residue with their feet; and they thrust with side and with shoulder, and they pushed all the diseased with their horn, till they scattered them abroad. Now this is a fit comparison with the practice of the teachers of this age, for they eat the fat, and lives in pleasures, and fulness of most of any, and they cloath with the wool, for they claim the tenth part of every mans wool; and if any be fed by the true shepheard, they seek to kill them, and to devour their lives by causing them to be imprisoned, and cruelty done unto them; and they feed not the flock, neither do they strengthen the diseased, nor healeth the sick, neither bind they up the broken; for if any be wounded and cries out because of the burden of sinne, and be sick, and broken, and trembles at the word of the Lord; such they cry out is deceived and mocketh at them; and the Image of God which hath been driven away and lost, they have not sought in people, but with cruelty have they ruled among people, by running to Magistrates, and causing such to be put into prison that would not help to maintain the and thus with cruelty do they rule among people, as it is witnessed by many testimonies in *England*; and the people are scattered, and wandered into many sects, and false judgements, and false opinions, and they are not sought after by the Teachers of this age to regain them to the truth by sound doctrine, but they persecute them; and the shepherds feed themselves, and feeds not the flock, and even eats up the good pasture, and treads down the residue, and drinks of the deep waters, and foules the residue with their feet, so that none that follows them can drink of the pure waters, nor eat of the bread of life, and they thrust with side, and with shoulder, and push all the diseased which are wounded, because of their sin, who is ready to die for want of the Bread of life, which denies, & are weary of their abominations; these they push at with their horns, and causeth to be persecuted: and thus they fitly agree with the false shepherds of *Israel*, and are no whit wanting in any thing wherein they were guilty, but rather abounding; which shewes that they follow the same spirit, and are of the same flock, and seed, and the Lord is against them, as he was against them in old time, and no more are these Ministers of Christ that acts these things, then they were which acted the same things by the same spirit; and this is plain to all that shuts not their eye and stops not their ears.

6. Again, the false Prophets and deceivers, *they made the people err, and did bite with their teeth, and cryed peace, but they that put not into their mouths, they prepared War against them*, as you may read *Micha* 3. Now the teachers of this age brings forth the very same; for they cry peace unto all that puts into their mouths, though people be never so ungodly, if they will maintain them, they cry peace to them, but if people put not into their mouths, they prepare war against them, by suing them at the Law, and casting them into prison if any deny to pay them tithes, or mony, though they have no due to it by the Law of Christ, such do prepare open war against

against them by distraining their goods, and taking treble dammages, and casting their bodies into bonds; and herein the teachers of this age agrees with the false Prophets of *Israel*, can any man be so blind that doth not see it? doth any man stop their ear, so as that they cannot hear this to be true? they shew themselves in all things to be one with the false Prophets of *Israel*, when justly they are tryed by their own rule, as they say, and so let them hear this judgement, which their own professed rule judgeth with.

7. Again the Priests, and false Prophets of *Israel*, thus it is said of them *that as troops of Robbers waits for a man, so the company of Priests murders in the way unto consent, for they commit lewdnesse*, Hos 6. 9. and what less may be spoken of the teachers of this age, spiritual men shall judge; for if any men do but cease from their abominable worship, their deceitful worship and Idolatry, and come to the knowledge of God, they even seek to murder in the way, & cries out against them for being deluded, and deceived, & such like; so that like as troops of Robbers wait for a man, so it may be said of the teachers of this age; for they take away the key of knowledge, & will not enter in themselves to the knowledg of the truth, nor suffer them that would; and indeed whatsoever abomination the Teachers and Prophets of *Israel* were found guilty of, the Teachers of this age doth not come short, but rather abound (let search be made through the Scriptures, & see whether there was any evil committed by them) I mean the false Prophets of *Israel*, that is not committed by the Teachers of this age; what were they guilty of, that these can free themselves from? if any man hath a word to say, let us hear it, and come out with your Arguments, you wise men, and let us hear your plea; and they doing the same works which the false Prophets of *Israel* did, must needs be concluded to be fellowes of the same spirit, and that they are no less than they were whose examples they follow, which are followers of the false Prophets, and not of the Ministers of Christ.

8. Again Christ in his warning, *to beware of the leaven of the Pharisees*, who gives the description what they were, and what their practices were, and he saith, *they*, (meaning the Pharisees) *did bind heavy burdens, grievous to be born, and they laid them on mens shoulders, but themselves would not move them with one of their fingers; and their works they do to be seen of men, and loves the uppermost rooms at feasts, and the chiefest seats in Synagogues, and greetings in the Markets, and to be called of men Masters*: Now the Teachers of this generation are like unto these, they do succeed the Pharisees in bringing forth the same fruits; for do not these bind heavy burdens grievous to be born, and laying them on mens shoulders, making them suffer grievous things through their cruelty, as imprisonment, and spoiling their goods, these are grievous burdens which they lay upon men, but they will not touch them with one of their fingers, and their works are done to be seen of men, for they think to be heard for their much babling, and we know they love the uppermost rooms at feasts, and hath respect,

and the chief place of the Synagogue, they love that, and have it; and to be called of men maſter, which Chriſt forbids his Miniſters to be, they love that, and they have it; and herein they do agree with the Phariſees, and in other things, if we ſhould but examine the Scriptures, ſhewing that they are of the ſame ſpirit which the Phariſees were of which crucified Chriſt.

9. Again, the Phariſees and deceivers were perſecutors, ſuch as complained to the Magiſtrates, as you may read through all the new Teſtament and the book of the Acts, and elſewhere; How the Chief Prieſts
Act 24.1, 2,4 6. caused the Saints to be perſecuted by lying informations, and grievous complaints to the Elders and Rulers; they ſlaughtered Chriſt by ſubtilty, and kill him, and they perſecuted the Apoſtles to priſon, and ſome to death, and others to
Mat. 26. 3.4. bonds, and cruel ſufferings; And this was done chiefly by or through the complaint of the Prieſts; it was Amaziah the Kings Prieſt that complained to Jeroboam, and informed againſt the poor Prophet Amos; and
Amos 7. 10. it was Shimſhai the Scribe that complained to the King againſt the building of the City of God; And it was the Sonne of the Prieſt that perſecuted Jeremiah 9. and herein alſo the teachers of this generation doth
Jer. 20. 1. agree and concord with the Chief Prieſts, who, and in perſecuting the Innocent, ſhewing that they are of the ſame ſpirit, for now they complain and informe againſt the people of God, and through their informations evil is done againſt them; and it is they through their lying and falſe accuſation to the Magiſtrates by whom the Saints do ſuffer, and in all theſe things they do fully agree, and concur with the deceivers of old.

10. Again, the falſe Apoſtles, they were ſuch as went for gain, and through coveteouſneſſe, with feigned words, made merchandize of ſouls, and
Tit 1. 11. 2 Pet. 2. Chap. denyed the Lord that bought them, and brought in damnable hereſies, and they walked after the fleſh, in the luſts and uncleanneſſe, and deſpiſed government, and were preſumptuous and ſelf-willed, and ſported themſelves with their own deceivings, and they could not ceaſe from ſin, but ſeduced unſtable ſouls, and an heart they had exerciſed in coveteous practiſes, and they went aſtray, loſing the way of Balaam, loving the wages of unrighteouſneſſe, and they were wells without water, and were clouds that are carried with a Tempeſt, they ſpake great ſwelling words of vanity, and lived through the luſts of the fleſh, through much wantonneſſe, thoſe who were eſcaped from them, who lived in errour, and they promiſed others liberty, and themſelves were the ſervants of corruption. Now the Teachers of this age are found guilty of, and in all theſe things they agree, which the falſe Apoſtles were guilty of; for they through coveteouſneſſe, with feigned words, do make merchandize of the people, if any will give them more mony at the next Town, they will ſell the people where they are, & go where there is more money, and ſeeing they are out of the doctrine of Chriſt, it is no leſſe then denying the Lord that bought them.

And that they hold damnable errors, this I can prove, for the ſpirit of them

them said in my hearing, That the Scripture was the Foundation of Foundations. And † another said, That the Scripture was both the writings and the thing signified; and these are as damnable errors as ever the false Apostles brought in. And these they walk after the lust of the flesh, in pride and fulness thereof, and despise the government of Christ and are presumptuous, self-willed, lofty, high-spirited men; and as the false Apostles did, so do these speak evil of things they know not, of things they understand not; and no less can be said of these, but that they sport themselves with their own deceivings, and they cannot cease from sin themselves; for it is a principal doctrine among them, That none must be free from sin while they be upon Earth, and they deceive unstable Souls, who thinks them to be Ministers of Christ, when as they were never sent of Christ, and it is evident that their hearts are exercised with covetous practises, who sues poor people at Law, some for 12. pence; which they are more able to give to, then they whom they sue to receive from; and they follow the error of *Balaam*, and run after him greedily who went for gifts and rewards, as doth these, and hath unrighteous wages, causeth people to pay them mony, for whom they do not work, and this is unrighteous wages; these are wells without water, and clouds without rain: they make a shew of godliness and righteousness, whenas they are prophane and unrighteous. and they speak great swelling words of vanity, professing themselves to be Orthodox Divines, and such like, which are no more but words of vanitie, without truth, and they seek to allure all people to follow them in their way of Idol-worships, and so they are deceived and deceiving: And while they promise liberty to others by Christ from sin when they are dead, themselves are the servants of corruption, and live in sin to this day, and in all things which the false Apostles were guilty of, these comes not behind, but these doth shew by their works, that they are guided by the same spirit which was in the deceivers of old, and so they agree and concur one with another in unrighteousness.

† At *Ware*.

Again, the false Prophets and deceivers, which were come and coming in the dayes of *John*, *they were of the world, and they spake of the world, and the world heard them*: and they were them which Christ prophesied of should come into the world, which should *deceive many*, and such were they which the Apostle saw coming in, 2 *Tim.* 3. and he said, after his dayes *grievous Wolves should come in*, *which should not spare the flock*, *such which were departed from the faith*, *and spake lyes in hypocrisie*, *having their consciences seared with a hot iron*; *and such were they*, *covetous*, *boasters*, *proud*, *blasphemers*, *unthankful*, *unholy*, *without natural affection*, *truce-breakers*, *false accusers*, *incontinent*, *fierce*, *despisers of those things which were good*, *traitors*, *heady*, *high-minded*, *lovers of pleasures more than lovers of God*: *They have the forme of godliness*, *but deny the power thereof*: *and people by them were ever learning*, *but never able to come to the Knowledge of the Truth*: Of this sort the Apostle

1 Joh. 4, 5. Mat. 24. Acts 20. 29. 1 Tim. 4. 2 Tim. 3. 2, 3, 4, 5, 6, 7, 8.

saw was coming, and would come more fully, and such are the Teachers of this age, for they are of the world, living in pride and the wickedness in it; and the world hears them, such as themselves, proud and wicked people; for they that fears God, and walks in his wayes, are departed from many of them, and they shew that they have no faith, but are departed from it; for faith keeps from evil, from the wayes of sin and death, which they live in, and lies in; abundance they speak, and in hypocrisie; and their consciences are seared, that is plain, else they could not do as many of them doth, who causeth innocent people to be put in prison, and makes havock of their goods, who will not pay them Tithes, or maintain them; and they are the proudest of men, and as covetous as any, and unthankful and unholy they shew themselves to be, and they are false accusers and truce-breakers, for they hardly make any conscience of belying the people of God in the pulpits, or to the Magistrates: and they are headie and high-minded, and if some of them be not treacherous, judge ye, who hath turned divers wayes in their judgements, according to the times; and they have a form of godliness, but not the power, prayes and sings in a form, and preacheth in a form and method, & people are ever learning by them, sixty years, or more or less, and never able to come to the knowledge of the truth, but dies in ignorance and blindness, without knowledge under them: And herein do they agree also with the false Prophet and Antichrist which John saw to be come in, and such as the Apostle saw, which were then coming in; and they shew the very same spirit by the same works, and the same fruits which appears from them; men of understanding may compare them, in all these things they do agree, and appears to be of that very stock and generation which the Apostle prophecied of, for they were grievous wolves which should not spare the Flock, which the Apostle saw; and these do not spare the Flock, but even devours them, and no less then grievous wolves can they be said to be, for if a poor woman have but ten eggs in all the world, they will have one of many parts of this Nation, or but ten chickens they will have one, or but a fire in their house, they will have a penny for the smoke, and such like wolvish destroying wayes; and if these be not grievous wolves, let all the world judge. And here is their treachery made manifest, while they say they preach the Gospel in love to souls, yet its manifest they preach for love of money, for few or none of them preaches where there is no money; and people are absolute blind that do not see them, for in all things they agree with the deceivers and false prophets of old, and shews that they be of the very same spirit; and thus you see their own rule condemns them, and because they say the Scripture is their Rule, therefore I have thought good to lay them to it, and measure them by their own line, & all people may see wherin they are quite contrary to the Ministers of Christ, and wherein they wholly agree with the deceivers. Let them hide themselves from this blow if they can, & let them bring their arguments against this sentence, and let all their Friends appear for them, and see if they can reverse this judgement which their own line hath judged

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them by, let them bring in their plea and defend themselves for this, if it be possible, for in those things which I have named, and many other, it is manifest, that they fully agree with the Deceivers, and disagree with the Minister of Christ, and by their fruits they are perfectly made manifest.

Again, Christ spake in his daies, and the Apostles in their dayes, that false prophets and deceivers should come into the world, and after them, and they gave discriptions what such they should be, and what fruit they should bring forth, as I have before mentioned in that 1 *John* 2. and it is plain that these deceivers & false prophets did come in, according as was prophesied; for *John* said, *By this we know it is the last times, for now are* they come, which was many hundred years ago: I say, the deceiver and false Prophets which Christ prophesied of to come, *Mat.* 24. came into the world many hundred years ago, as you may read, 1 *John* 2. And with this I shall conclude this particular, the teachers of this age by their fruits are proved already to be of that stock, and succeeders in the same works, by the same spirit of them which Christ said should come, and which the Apostle saw was then come, and so they did deceive many, as these do deceive many in the same way as them that were before them; And so let it not be a thing incredible to the people of these Nations, that many of these teachers which are called Ministers, are deceivers generally; but if there be any one that fears God among them, or loves truth and sincerity, it will be made manifest, and such I spare, and they shall be saved in the day of the Lord; But it I say, generally, and the main part of them, even they that bring forth these fruits before mentioned, which the false prophets brought forth, are not the Ministers of Christ, but deceivers, the Scripture, their own professed Rule doth prove them so; for it must needs be that they must be the same men that they were, whose spirit they walk by, and whose fruits they bring forth; and this cannot be avoided, they are the same trees that bring forth the same fruits; and let no man blame me for saying such are deceivers, that preacheth for hire, and divines for mony, and goes for gifts and reward; and that are called of men Master, and have the chief place in the assemblies, and are covetous, and high-minded, and seeks for their gain from their quarter, with those things which I have mentioned, which are the same things wch the false Prophets acted in ages past; I say, I am not now to be blamed for saying these are deceivers, who are acting such things now in this age, as they acted then that were deceivers; but if you blame any, begin with *Isaiah*, and *Micah*, and *Ezekiel*, and Christ and his Apostles, and the rest of the holy men of God, for they are my examples in this, who did declare against them that brought forth such works as these do that I have declared against, and I have done the teachers of this age no wrong for judging them by their own line, and laying them to their own professed rule; therefore do not rage at me, nor do not be offended at this for I have but compared them with the Ministers of Christ, and with the Ministers of Antichrist, and shewed wherein they do agree to the one, and disagree to

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the other; and all people may see, and the light in all conciences may judge of what I have said, so that as I said at the first, I may again say, what think you? was there ever such a generation of teachers? I now answer, yea; there was in the days of the true Prophets; and in the days of the Apostles there were such as these are, which were deceivers; and in the times of Christ, there were such a generation as these are, who acted the same things by the same spirit, as these do at this day; let them reply to this that will, my question is sober, and my answer is just and right, and I have dealt faithfully; and you may read the Scriptures that I have quoted for your own satisfaction; for though they falsly say, the Scripture is their rule, and accuseth us falsly that we deny the Scripture, yet the Scripture shall be judge between us in this matter; and what I have done is not in envy to any mans person, neither in upbraiding them in their wickedness, but I do it rather to shew them all their iniquities, that they may repent, and this I have done in perfect love to all people, for the day is come that hath brought hidden things to light, and deceit and hypocrisie which hath layen hid, is now fully made manifest as at Noon day.

But again secondly I answer, in some respects I do believe there were never such a generation of teachers as these are, for we do no read in all the Scriptures concerning the false Prophets, that they were so extreamly covetous and greedy of gain as these are, or that ever they took such desperate, wicked unlawful courses to get their maintenance, and compel people to pay them, as these teachers do, a very shame to rehearse it, and to their shame I do rehearse it, many a poor man in this Nation hath been sued by them at the Law, and put in prison by their means, and had their goods spoiled in a woful manner, for to maintain them, and to uphold them; yea some hundreds of poor people in this Nation hath been dealt cruelly by, and unjustly with, because for conscience sake they have denyed to maintain them, to pay them tithes, as such like this may be proved, that for five shillings unjustly claimed by them, they have taken goods by distraint to the value of five times so much, as *Cumberland* and *Westmorland* can witnesse, and many at this very day lies in holes and prisons by the means of the Priests, who teareth the people as Wolves doth the sheep; it is even woful to be considered, what havock is made of some mens persons, and some mens goods, and all to maintain the Teachers; the like never was in any generation, as is brought forth in this generation in this particular; and again their exceeding covetousnesse and greedinesse of lucre doth appear in that they claim wages of people, and do compel people to pay them wages after this manner as I have said, for which people they do no work, neither do these people receive any work done by them with whom they thus deal; what thing can be more unjust under Heaven, that they should compel people by a Law to pay them, and thus punishes them if they will not, who set them not on work, and for whom they do no work; neither doth the people like their work or love it, but knows it to be deceitful, and yet are com-

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compelled by a Law to pay them; they have such a way to get money, that no trades-man besides themselves like it, for they cause people, and compel people to buy their wares, and they compel people to pay for their commoditie, which hath none of it, nor loves it, and this is more unjust then may be spoken, are they like Ministers of Christ? Or do they follow their example in these practices? What do you judge? All people bring in your verdict: or are they not like deceivers herein, even exceeding all that ever went before: it is true they which preach the Gospel should live on the Gospel; this argument we do own, but let these men be tryed, and see if by their preaching their Gospel they have gained so much love in people as to maintain them without the Law, and without compelling of maintenance and livelihood from them by a Law; let but the Law cease to compel Tithes, and other things, from people to maintain them, and see whether their Gospel will maintain them or not, let but the Magistrates hold their hands from causing people to pay them Tythes by their orders and writs, & I'le undertake, as I do believe they must either beg, or work, or a worse thing for a livelihood, or else perish, so little love is there in their own people towards them, so little love have they gained in the hearts of many people toward them these many years that they have preached; & herein again I do believe that they do exceed all the false prophets: & all the deceivers that ever went before them in this respect, none ever had the Magistrates to act for them as these have, and as it appears, the Rulers some of them are at the wils of the teachers, to do for them what they desire, either to take peoples goods, or to send them to prison; shewing that these Teachers have not a spiritual weapon to defend themselves, but that the Magistrates with their Law are their chiefest Armour, for if they can but get favour of a Magistrate, they have allowance to preach at such a place, and if they can get the favour of the Magistrate they can do well enough to be maintained, by causing such to be sent to prison, or taking treble damnages upon their goods if they will not help to maintain them: and if they have the favour of the Magistrates if any do reprove them for these things, and for other of their wickedness, and if any do but tell them of it, they can have such sent to prison, as in revenge, for speaking and reproving them for their wickedness, hath some hundreds of innocent people suffered cruel imprisonments, and other cruel things in these Nations, so that iniquity is upheld as it were by force and power: so that it is not their Gospel that maintains them and gets them favour with the people, nor doth it defend them, but it is the command and warrant of the Magistrate which doth all this: so when the Magistrates ceaseth to approve them, to maintain them, and defend them, they must utterly fall into misery, and can neither be approved, maintained or defended any other way: for because of this their wickedness, God hath left them, and all honest true hearted people hath left them, therefore what a condition are the teachers in, who deserves not the love of men because they are so cruel-hearted towards them, and

they deserve not the love of God, because they are so wicked against him; and I might yet more fully describe & declare, wherein they do exceed the deceivers and false Prophets of old; but of this according as the Lord moves and leadeth: and this may suffice to shew what they are by their works, and by the spirit that leads them, which appears not to be the spirit of God, but the spirit of Antichrist.

Furthermore and besides all this that I have said, herein they do exceed the deceivers that are gone before; for upon account the sum of their maintenance yearly in these Nations being reckoned maybe about fifteen hundred thousand pounds a year: Oh wonderful! is not this almost incredible, that the teachers should put the nation to such a charge as this, and yet people receives nothing answerable to it? but all this money is spent for that which is not bread, and their labour wasted, and they have no profit thereby: this money might be made better use of, then to give it for deceiving the people: and if any doubt of this account, and shall think this is not like to be true, upon an even reckoning it may be proved and made appear considering how many parishes there is, and reckon what belongs to every Priests parish, with what is given to the Priests in *Ireland*, which is abundance: these things are a shame to the Ministry of Christ, though the impudent teachers of these Nations are void of shame herein.

† *One million & five hundred thousand pounds per annum.*

A Reply to the Priests Plea, and an Answer to their Objections.

WHereas many of the priests of *England*, to hide themselves from the charge of being hirelings, they alledge these scriptures, *The labourer is worthy of his hire, and the workman is worthy of his meat*: but these Scriptures will not serve to cover their shame in what is charged against them; for this hire which Christ allowes to the labourers, *is but to remain in the same house in which they enter, eating and drinking such thing as they give them; with such who were worthy* they were to remain, *and to eat that which was set before them*, and they laboured truly, and travelled up and down, and were truly worthy of meat for their work, and of this *hire* for their labor; but this makes nothing for the lawfulness of so many pounds a year at a certain place, this is more then eating at a house which is worthy, to bargain with people for so much a year, and compelling people to pay by a Law that do deny; Christ never instituted such a practice, neither can it be truly said that these called Ministers do labor as the Ministers of Christ did; and so this scripture is but wrested by them, when they bring it for proof of their practice for their hundred pound a year, compelling some of it from the people, doth exceed eating and drinking

Luke 10. 7, 8.

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to ſuffice nature, with ſuch who are worthy; ſo this Scripture makes not for their turn, nor doth it juſtifie their practices.

Again, they object againſt and charge the words of *Paul*, who ſaid, *He that preacheth the Goſpel ſhall live on the Goſpel, and that it was a ſmall matter to reap carnal things from them unto whom they ſowed ſpiritual things*; but this Scripture makes not for them; for as I have ſaid, its not the preaching of the Goſpel that maintains them, but the Magiſtrates with their Law that compels maintenance from the people; & this is not to live on the Goſpel, for we allow as *Paul* did, that they which preach the Goſpel ſhould live on the Goſpel; therefore let the Magiſtrates ceaſe with their power to cauſe people to pay them, and let all the world ſee if their goſpel will maintain them, and let them reap their carnal things from them where they ſow ſpiritual; but they muſt reap as a free gift too, and not by compulſion, for ſo the Apoſtle ſignifies, it is a ſmall matter for *any to reap carnal things where they ſow ſpiritual things*; yet what is this to prove the lawfulneſſe of bargaining with people for ſo much by the year, as theſe teachers of *England* do many of them, & will not preach except they have ſo much promiſed them before; for it is right to reap after ſowing, but it is a tranſgreſſion to bargain to reap before they ſow; & theſe ſcriptures will not hide them nor defend them in their practices; for if the Magiſtrates did not compel from people maintenance by a Law, the Prieſts of this age would reap but little from anything that they ſow, for theres little love in the hearts of people towards them. Alſo they object, *He that plants a Vineyard, may eat of the fruit thereof, and he that keeps a flock, may eat of the milk of the flock*, this *Paul* ſaid though he would not make uſe of his power herein, but wrought with his hands, that the Goſpel might not be chargeable; but what vineyards have the teachers of *England* planted? or what flocks do they keep? their vinyards proves not tender grapes, but wild ſowr grapes, wild vines, and not vines to bring forth acceptable fruits; and their flocks proves not flocks of ſheep, but wild rude people who are in the nature of wolves, and Lyons, and if the Magiſtrates Law were not, their vineyard nor the flock would hardly yield them any maintenance; the Apoſtles planted firſt a vineyard, and gathered the ſheep, before they reaped or eat any of the fruits, but the teachers of *England* differ from them in this, for they know what they muſt have before they plant, or before they feed their flock, and differs from the Apoſtles practice who firſt planted a vineyard, and gathered a flock before they could receive any crop; and they would *not then uſe their power*, but kept the Goſpel of Chriſt without charge; ſo that this ſcripture will not prove the Prieſts actions lawful, in preaching for ſums of mony: and ſome other Scriptures they bring to prove the lawfulneſſe of their preaching for hire, which may all be anſwered as theſe are, and whatſoever they can object wil not juſtifie them for their reaping carnal things, and their hire, and their eating of the milk of the flock, is quite of another nature, as is proved, then the Apoſtles practices were; and were the people wiſe they would ſee and underſtand theſe things, and not be deluded through per-

verting of Scripture, and through wresting of them to other ends, then wherefore they were given forth; and this is written to answer some of their objections, whereby they would defend themselves, for what though *Paul took of other Churches to supply his necessities, as sometimes he did*, yet this will not prove the lawfulness of their hundreds of pounds by the year, most of which they spend in pride and idleness; so that still this Judgement is true upon them which I have given, all objections being answered, and all defences being made void, and thereof they are guilty as I have charged them, and proved it out of the Scripture; *They disagree to the Ministry of Christ, and agrees with the deceivers, and in some particulars exceeds them*; for I believe all the false prophets in *Israel* did not destroy any whit near a Million and a half of money in a year, considering all things it must come to little lesse, their funeral sermons, their great Tythes, and small Tythes, and marriages, and sprinkling of Infants, and Churching of Women, with other such penuries claimed by the Priests of *England*, with what is given to them out of the Nations treasure, which is many hundred pounds a year; also considering how much in a year is spent and consumed in two or three Colledges in this Nation, in relation to the Ministry, as in bringing some up to the attainment of the Ministry (as they call it) and upon the educators of such, with a very great abundance of such like charges consumed out of the Nations treasure, which is wasted, as in relation to this Ministry spoken of: I do not speak against good education and learning, which is in its place a vertue, (as for travellers and many others) neither do I account such money vainly wasted and spent; But only as to the Ministry of Christ, natural learning is not there admitted to make Ministers, or to enable them thereunto, but that money which is thereupon spent, is wasted and confumed; and how much is spent in this way, and for such an end onely, I leave wise men to judge, which will make up a large sum in the whole: considering all things I say, their yearly maintenance may amount to fifteen hundred thousand pounds a year, which is a thousand thousends, and half a thousand thousand pounds; Men of weak understandings can hardly reach, to know how much it is, and that makes me thus plainly expound it.

A description of the true Ministers of Christ, and its maintenance.

THe day hath appeared that makes all things manifest, and the light is arisen, that gives to discern between truth & error, between the true and every false way, and between the worship of God, which is spiritual and every false worship of the world, which is Idolatry; and the true Ministry of Christ is known from the false Ministry, by their several *fruit and signs*, for hidden things are brought to light, and secret things are revealed, but now the people of the world, both the wise and the foolish thus,

thus they object, and say, Seeing that you do so much condemn our Ministry and Ministers in their call, in their practices, in their conversation, and in their maintenance; what ministry do you own? and what Ministers do you allow of? and whether would you have any Ministry at all, seeing you throw down and declare against such as the Law of the Land sets up, and such as we have looked upon to be able Ministers? and after this manner the people of this generation begin to reason among themselves, saying, what would the people do if they had power? what Ministers would they approve of? and what maintenance would they allow them?

To all this I do answer and say, The true Ministers and Ministry of Christ we do allow of, and we would have set up and established, and we wait patiently till it be brought to passe, even such as are ordained *by power from on high*, and who have received the gift of the *Holy Ghost*; who are called of God into the work of the Ministry, such we do approve of to be Ministers of Christ, *in whom he is revealed*, and who have received him, and are changed by him from death to life, and out of darkness into the kingdom of the Son of God, *and who are born of the spirit, and are led and guided by it into all truth*, and are called by it to follow the *Lamb whithersoever he goeth*, & who are taught by it in all their practices of Religion, and in the whole worship of God, such we own as have felt the operation of the spirit in themselves, and who have *tasted, handled, seen, and felt of the word of life, which abides for ever*, and such who goeth in the name of the Lord to Minister and declare freely what they have freely received of God by his Spirit, and who preacheth Christ freely, as the onely way and means of life and salvation unto all people, even such as ministreth him the way, *the truth, and the life*, the onely justifier and sanctifier, and deliverer of him that believe, and the condemner of them that believe not, and such as ministreth Christ onely the teacher and leader of his people, and nothing else besides him; and such we allow as onely seeketh and laboureth in the wisdome of God to bring people out of the wayes of sin and death, unto the knowledg of God, & to the things that belong unto their peace; such who have no respect to large places, or great benefits, to seek after that, who will not have hire for preaching, nor be hired by great sums of money from one Country to another, such as makes the Gospel of Christ *free, and without charge, who will not be burthensome to any*, but walks in all wisdom, as examples of righteousnesse to all people; whose *conversation is in heaven*, and holdeth forth in life and practice, unto all men, what they professe in words, and by doctrine and conversation holding forth the *light of the glorious Gospel*, which they have received from God, being patterns of all holinesse, of peace and long-suffering, of meeknesse and patience unto their flocks, even such who walks in Christ, and shews forth good works, and the fruits of his spirit, causing his light *to shine forth among men*, in humility, and sobernesse, and in all the fruits of peace and truth, and such are approved of God, and of the saints, even they that preach Christ freely to all people, and holds forth the light of the world, *which lighteth every one in the world*, the free gift of God to all mankind, that all may believe and come to the *knowledge of the truth, and be saved*; and such Ministers

nisters respects not the persons of any man *for advantage*, neither respects *dayes, nor places, nor things*, but worships God *in spirit and in truth*, and teacheth that worship unto all people, and they gather people into the new covenant, where Christ is the high Priest, *and our bodies the Temples of God*, and the circumcision *in the heart, and in the spirit*, for such are Ministers of the spirit and not of the letter, *and they divided the Word of God aright*, they feed the hungry, and the rich are sent empty away, they cry not peace to the wicked, neither doth justifie the unconverted; neither do they condemn the righteous, nor such as are of an upright heart; but Christ they preach, to justifie all *that do believe, and are obedient to him*, and to condemn all that *believe not, but are disobedient*; and such Ministers hath the word of reconciliation, & their Ministry is made effectual, to accomplish the work of God; sinners are converted and brought to God thereby, and to be taught of him alone, and the Saints through that Ministry, may obtain *to the Holy Ghost, and to need no man to teach them, but as the anointing within teacheth them*, which they receive through the Ministry, whose labour is, and the end of it, *to present every man perfect in Christ*; and this Ministry, and such Ministers we approve of, and they are approved of Christ, and we would have them established, and who are such will not take care for an outward maintenance, neither what to eat, or what to put on; neither will they Petition to Magistrates for tithes & augmentations, but are without care, as for a livelyhood in this world, they will not remove from one Town to another, for a better Parsonage or place; for such as do so, are not the lawful called Ministers of Christ, but have run, & were never sent; for Christs Ministers takes no thought for any outward mainten nce, but approveth themselves in patience in all conditions, and some times are *in want, and cold, and hunger, and nakedness, and in persecutions, and trouble, and afflictions*, and suffereth all things for the Name of Christ, and yet we do believe and know, *that such have power to eat, and to drink, & may receive carnal things where they sow spiritual things*, but as a free gift, and not by compulsion or force; we do allow that the Ministers of Christ *may eat of the milk of the flock, which they keep and feed, and they may eat of the fruit of the vineyard which they have planted*, and which they labour in, and they may supply their necessities from them whom they have begotten in the faith, and whom they labour among in life and doctrine, who are sheep of the fold, and plants of the vineyard of Christ Jesus; but I say as a free gift may they receive the fruits of their labours, and not as a debt, or any title claimed thereto by the Law of the Nation; neither may they receive it by force or compulsion; but who are the truly called Ministers of Christ are so far from this, or forcing maintenance from any, that they will not make *use of their power*, in taking what may be freely given them, for they will not make the Gospel burthensome by any means, and this is the maintenance we do allow the Ministers of Christ; *they may eat such things as are set before them in any house which they enter into, which is worthy*; and they may supply their necessities in food and raiment, as a free gift from them

whom

whom the Miniſters are made ſtewards, *to watch over them, & to exhort them, to inſtruct them, and to edifie them*; but not from the World who continues in unbelief and diſobedience to the Goſpel, may they receive any outward maintenance by compulſion, or by a free gift, neither may they receive great ſums of mony by the year, or Tithes, or other offerings to maintain themſelves and their families in pride and idleneſſe, and luſt and exceſs, and ſuperfluity in meats and apparel; ſuch a maintenance is by free gift, much leſſe by force that is not allowed by Chriſt and his Saints, but is the maintenance of Antichriſtian Teachers, which never were ſent of Chriſt, and ſuch cannot be content with his allowance and wages, but lives in pride and pleaſures of this world, and in vanity; and maintained they ſay they muſt be, and if they be ſo, they care not from whence it come, nor by what means; and that is the reaſon wherefore ſo many hundreds of honeſt people are ſo ſpoiled in their perſons and eſtates, the bodies of ſome being caſt into priſon, and many others having their goods taken from them by force and diſtraint; and all this is to maintain Antichriſts Miniſters, who neither cares how they have it, nor from whom, or to what evil uſe they improve it; and this plainly appears in this Nation, by many evidences, but the Miniſters of Chriſt doth deny ſuch a maintenance, and ſuch practiſes, and are come to that life which judgeth all theſe things.

And as concerning *compelling* of maintenance, and forcing of it from people, this is utterly againſt the Law of Chriſt, and condemned by him and denyed by the Saints; for it is unreaſonable and no equality in it, that people ſhould be compelled to maintain a Miniſtry, eſpecially ſuch a one as they know is not the Miniſtry of Chriſt, neither is profitable to them, and which they receive no fruits from, for the Miniſters of Chriſt doth not deſire maintenance from the people of the world, neither can receive any from them, neither in juſtice and equity ſhould the Miniſters of the world receive or *compel maintenance* from the Saints by force and cruelty: but this we would, and this is reaſon and equitie, let all miniſters be maintained by ſuch as approves them, and hears them, and partakes of their labours, and ſo the Saints will maintain their Miniſters, and the world may maintain theirs, and every ſort of people may maintain ſuch Miniſters as labours for them, and none to be forced to maintain ſuch as they do not approve of, nor none hindred from maintaining of ſuch, as they do approve of, be they true, or falſe Miniſters; and this is reaſon and a good conſcience, that every man be left free in ſuch caſes, *to maintain whom he will, and to give as he will, and what he will*; and this is reaſon and equity, that no man be compelled to give, or *hindred* from giving to whom he pleaſeth, and what he pleaſeth, and ſo let people make choice of their Miniſters, whom they will approve and whom they will hear, and of whoſe labours they will receive, & then let them maintain them, and if any be compelled, let them be compelled to pay their own ſervants, who miniſters to them and not anothers, for whom they do no work; and this is juſt and right both for Miniſters and people, that

that every Minister be paid by them to whom he doth minister, and
receives him as a Minister, and for whom he doth work; and this
injustice and oppression in *England* will cease, if this Law of equity
righteousnesse were established, and all people left free to hear and
prove of whom they will, and then to pay them & maintain them; and
would try the Ministers, and who converted the most to God, and
the love of most people, and if they wrought well, they may receive
maintenance accordingly, by the free gifts of the people; and the Ministers
not content with this Law, are out of pure reason and equitie, and
eth that they dare not trust the Lord, *nor the fruits of their labors*, but
be maintained in idleness, by unlawful means, by compelling mainte
from them to whom they do no work; and such shews great covetou
who desires more then *the milk of their own flock, and the fruits of their*
vineyard; but in equity and justice let every Minister be maintained
the fruits of his own labour, from the people for whom he doth labou
this will content most part of the people; and till this be established in
earth, truth, justice and judgment will be wanting in this particular;
this is according to truth, and to a righteous Law; and by this all p
may understand what Ministers and Ministry we do allow and appro
and how Ministers ought to be maintained; and if any go forth to a
and country, and among the people that are not converted, then
Church ought to take care to maintain such in their work, till they
reap of their own labour, and eat of the fruit of their own Vineyard,
all this ought to be *without compelling or forcing by the Minister*; for e
Minister of Christ doth chiefly take care of the work unto which h
called, and is without care for outward maintenance.

THE END.